

tism was generally introduced into practice, and yet entered so rarely and with much difficulty into the church life" of the Eastern Church.

Next follows St. Ambrose, A. D. 374 (274).

"For unless any person be born again of water and of the Holy Spirit, he cannot enter into the kingdom of God." You see he excepts no person, not an infant, not one that is hindered by any unavoidable accident, but suppose that such have an unrevealed freedom from punishment, I know not whether they have the honor of the kingdom. From this passage from St. Ambrose, besides the proof of Infant Baptism, we find also that he, as indeed was the case with the Greek Church generally, by no means held the condemnation of unbaptized infants.

St. John Chrysostom, A. D. 360 (280).

"But our circumcision, I mean the grace of baptism, gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the Spirit, and it has no determinate time, as that had; but one that is in the very beginning of his age, and one that is in the middle of it, or one that is in his old age, may receive this *circumcision made without hands*." (Hall, p. 182, Vol. I.)

I come now to the time of St. Austin, bishop of Hippo, the latter part of the fourth century, and beginning of the fifth. That baptism prevailed we would say universally, you must necessarily acknowledge, to a very great extent. But you try to weaken the testimony St. Austin gives of the universal prevalence, both of time and place, of Infant Baptism, by asserting, first, page 69, "Augustine did more than any one of his day for the prevalence of